



Frequently Asked Questions on Manhaj : Part 11

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 15: What about Saudi and the Gulf-War?

The issue of the Gulf War is an important one as far as the manhaj of Ahl us-Sunnah is concerned, because this event was responsible for precipitating the calls (da'wahs) of the Qutubiyyah, Surooriyyah, Turaathiyyah and Bannaawiyyah and giving them an even more tangible representation than before – at least to Ahl us-Sunnah, the Ahl ul-Hadeeth wal-Athar, who prior to this time, were not really focused upon the machinations of the Qutubiyyah, Bannaawiyyah and the Surooriyyah. Hence, this event was important as far as the worldly affairs of the Muslims were concerned and also as far as the issues connected to manhaj and the state and condition of the da'wah were concerned. All of these were linked and it is important to understand all of this well.

The Gulf War was one of the greatest of calamities to befall the Muslim lands – and there is no Muslim who does not feel remorse and sorrow at what has occurred of the killing of innocent Muslims and the destruction of their worldly affairs and the beginning of separation, differing, and hatred amongst Muslims.

In order to truly give a comprehensive answer we have to make a reminder of one or two issues. Firstly, it is important to recall that following the failure of Qutubism and Bannaawism in places like Egypt and Syria and following the great turmoils that appeared in those lands – those of persecution, tyranny and oppression by the state once it became clear to the state that the Islamic activists were headed towards revolution – following all of this, many of the Ikhwanite figureheads fled and sought refuge in the Saudi Kingdom. The seventies and early eighties saw the influx of Qutubi and Bannaawi elements into Saudi Arabia. The most important of these elements were

Mohammad Qutb, the brother of Sayyid Qutb and Mohammad Suroor, a former Ikhwani. This was the beginnings of the setting up of the “Qutubi, Suroori School of Doctrine”, which through the eighties would influence some of the youth and populist callers by the teachings of Sayyid Qutb, Hassan al-Bannaa and Mawdudi, those of takfir, haakimiyyah and revolution. The Salafi Mashaayikh in general were unaware that the Faculty of Qutubism and Suroorism was actually in operation during this time – at least not until the 90s or after the 90s after Suroor had actually revealed his true colours to some of the Scholars and after the Gulf War uncovered this School of Thought.

The Qutubi, Suroori School of Doctrine enrolled the likes of Safar al-Hawali, Salman al-Awdah, Nasir al-‘Umar, al-Qarnee, and others and infused both Ikhwanite concept and agenda into their minds. The agenda was a steady development towards the initiation of an overthrow. Many people are not actually aware of this, until even many of those who, after the Gulf War, got put to trial by the da’wah of the neo-Qutubiyyah are not actually aware of this. Many people think that the likes of Safar and Salman are the figureheads of this movement, **whereas in reality they are mere puppets**. The actual string-pullers are the likes of Mohammad Suroor, Mohammad Qutb, Mohammad Abduh and Mohammad al-Ahmari (the latter two are from Muntada al-Islamee), Muhammad Ahmad Raashid and many others who are behind the scenes and who are not known due to great secrecy of the Suroorist [Cultist] movement.

In general the Qutubi Suroori School of Doctrine would excel (or feign excellence) in the field of current affairs, and would use that in order to portray to the common masses that they are true leaders of the Ummah and are the actual theoreticians who can revive the Ummah, and that they – as opposed to the Scholars – are the ones who truly know what is happening around the globe, whereas the Ulamaa of Ahl us-Sunnah, such as those of Saudi, are “scholars of women’s menses and impurities” and the “dollar scholars” and the “scholars of parchments” and other such statements of belittlement and mockery. In addition to that the School of Doctrine would also lay the intellectual and operational foundations for the gathering of people, from different backgrounds, regardless of orientation and belief, for the purpose of realising its agenda. Hence, their da’wah was not allowed to be “exclusivist” and such general terminology and modes of da’wah had to be used that regardless of background, many people could be accommodated. This of course, is neo-Bannaawism. Appeal to the masses was the name of the game, the understanding of current affairs was the stairway to fame, the scholars were to be brought down by rebuke and blame, and an organized overthrow was the overall aim. And thus did the League of Iblis amongst the Innovating Heretics finally find their way to the stage.

It is important to bear all this in mind before we actually come to the issue of the Gulf War, because the Gulf War was the ideal opportunity for the Qutubi, Suroori da’wah to come out in the open, with a no holds barred attitude. By this time, Suroor had cleverly got tazkiyaat (commendations) from the Scholars for his organisation (Al-Muntada al-Islamee), which would later become the reference point for the Suroori da’wah. By deceiving the people with his tazkiyaat he managed to get a large following,

and once that had been achieved, the moment was ideal to reveal his true colours. While initially making his magazine called “as-Sunnah” appear as one that discusses issues of the Salafi creed and manhaj – of course as a bait – when he caught the fish, it later subsequently turned into the political mouthpiece for the Qutubite, Suroorite Agenda.

Hence, his hijrah to the lands of the Kuffaar and his establishing of Kharijite activities (on the intellectual and operational front) with the aid of Mohammad Abduh, in the setting up of al-Muntada al-Islaami, the global organisational front for this da’wah, otherwise known as the Muntadite Lodge of Suroorism. From another angle, all of what has preceded of the discussion of the setting up of this School of Doctrine (in Saudi), reveals how the Gulf War would later help “precipitate” this da’wah – albeit in an accidental way, as far as the Qutubiyyah were concerned - and also bring this movement out in the open so that it can be visibly observed.

Incidentally, in the early eighties, Muhammad Suroor had enrolled Salman al-Awdah into his Jamaa’ah and Salman al-Awdah learned and imbibed “revolutionary modes of thought” after studying the books of Muhammad Suroor which outlined “the Methodology of the Khawaarij in Calling to Allaah”. We know this because some of the Kuwaiti (Salafi) Mashaayikh were actually with Salman al-Awdah in all of this, but Allaah saved them at the hands of Ahl us-Sunnah. Also Mohammad Qutb’s entry in Saudi Arabia, would also see in later years, the studentship of Safar al-Hawali, and Salman al-Awdah and Nasir al-‘Umar and others under him, through which they would further imbibe the manhaj of Sayyid Qutb. This was “the Qutubi, Suroori School of Doctrine” in full force. The nature of the effects of this School of Doctrine, and the great seriousness in all of this, would only be revealed much after the Gulf War, when the Salafi ‘Ulamaa launched “the Qutubi Inquisition”.

Coming back to the Gulf War.

The Iraqi Regime, at its head Saddaam Hussain, a Ba’thist Communist – who was declared an apostate by Imaam Ibn Baaz in the early 70s – had been supported and was in cahoots with the Kuffaar, USA and Britain – who had helped and supported him in power in the late 60s and through the 70s and 80s. Many people forget the likes of these things and forget the true nature of Saddaam Hussain and his links with the Kuffaar. Indeed, he was honoured by Great Britain and was a close friend and ally to them, having made visits to this country on numerous occasions, receiving support and assistance from them for his war against Iraan and against his own people. They forget that he was a tyrant who had butchered many of his own people with many atrocities, being supported in all of that by the Kuffaar.

In the Gulf War Saddaam Hussain invaded Kuwait, being enticed into that, on account of oil price disputes – and it is apparent that the Infidels brought about this move to allow them to achieve their aims. When he invaded Kuwait, his army took the wealth of the Muslims unjustly, they killed Muslims unjustly, and they took from them as if they were taking the booty from disbelievers in battle. The army of the Ba’thi Apostate

also raped and pillaged, such that they raped the mother in front of the daughter, and the daughter in front of the mother and so on. And this is corroborated – not by the Kuffar media – but by some of the reliable and trustworthy Mashaayikh of Kuwait. So the army attacked the Kuwaiti people, as if they were disbelievers, and as if they (the Kuwaiti people) were booty for them.

All of this led the Kuwaiti Muslims and also the Saudi's to seek assistance from the Kuffaar – after seeking advice from the scholars and after the scholars themselves looked into the affairs of Islaam and the permissibility of doing such an action – So they looked to see if the Deen allowed it, whether it was going to bring a greater harm or good – so then they came to their ijtihaad. There is no sensible Muslim who will reason that the Kuwaiti and Saudi request to the Kuffaar for assistance was in order to wipe out and murder innocent civilians and Muslims in Iraq. No reasonable person will claim that – and indeed only a Kharijite Renegade or a diseased partisan or an entrenched Qutubi or Suroori will claim that. No sensible person will reason that it was the intention of the Kuwaiti and Saudi states to wipe out the Iraqi Muslims – even though the end result of the tribulation was that the Iraqi people suffered greatly, and whatever Allaah, the Most Wise, wills indeed occurs. And of course, it is a sad state of affairs, that there was no capable Muslim army, that was available in order to do what the Kuffaar had originally been called in for.

So the Kuwaiti and Saudis sought assistance from the Kuffaar. As for the Ulamaa (of Saudi) then they ruled that seeking aid from the Kuffaar to repel the onset of the Ba'thi (Communist, Marxist) apostate and his army was permissible and they specified the necessary conditions – that the Muslims be in charge, and that the period of stay of the Kuffaar armies is not indefinite. And these were laid down by the 'Ulamaa, and they gave this verdict, seeing the necessity of receiving help, out of fear of the onset of a Ba'thi apostate and his army, and out of the lack of any Muslim army who had the power or the will to aid the Muslims unilaterally to repel Saddam Hussain.

So the Kuffaar were invited like a security guard is employed and paid to fulfil a specified task – and there is no doubt that the Kuffaar themselves had aims and objectives, which was to destroy Iraq as a regional superpower, after having helped to build it, albeit for their own objectives. And as for what had transpired of the bombing of Iraq, its utter destruction, and the killing of the Iraqi people, then no doubt, it was a crime and an evil – and all of that was in the interests of the Kuffaar who had more or less achieved their goals. Again, there is no sensible person, who will attribute the intent to kill the Iraqi people to either the 'Ulamaa who gave the verdict so as to repel the aggression of Saddam Hussain and his army, or to the Rulers. No one, who looks at the facts, and the way matters transpired, will come to this conclusion – for the intent is something in the heart and none knows that but Allaah – but no sensible person will claim that the either the Rulers, or the Scholars who issued the verdict, intended by it, to wipe out the Iraqi people.

Following the war, some of the Kuffaar remained, and to this day they remain, although after the repulsion of Saddaam Hussain's forces from Kuwait, most of the

foreign Kuffaar troops, brought into fight, left. As far as the Ulamaa are concerned, in their verdict, they specified the conditions for seeking assistance, amongst them that the stay of the Kuffar is not indefinite and is for the duration for the repelling of the aggression of Saddaam Hussain and his army. The Rulers – fearing the threat of another reprisal from Saddaam, decided to let some of the troops remain – and so they remain to this day.

The actual outcomes of the Gulf War were not conducive to the Qutubite Agenda [which was being planned during the eighties in the Faculty of Khurooj, in the Qutubi, Suroori School of Doctrine, at the hands of the Kharijite Intelligentsia such as Mohammad Qutb, Mohammad Suroor, Mohammad Abduh and others, as is manifestly clear from their writings]. And the outcomes of this war actually came in the way of the goals of the Qutubiyyah and Surooriyyah who had been planning a secret overthrow. The timing for their activity was around the time when the Gulf War occurred, or during it. However, when matters did not turn out the way the Qutubiyyah wanted them to, this somewhat derailed their plan and agenda. And the explanation of that is as follows:

At the onset of the Gulf War, the Qutubiyyah, chief amongst them Safar al-Hawaali, first of all portrayed the issue of the Gulf War as an actual military occupation of Saudi Arabia. Whereas the matter to the 'Ulamaa was one of repelling Saddaam by seeking foreign assistance, the Qutubiyyah portrayed the whole affair as one of military occupation of the land. This was to enable them to help mobilise the youth and to portray to them that their land had been occupied, just like Palestine had at the hands of the Brethren of Apes and Pigs. A great deal of exaggeration was made in this regard and the youth were nurtured upon sentiment and emotion and to have evil opinions of the Major 'Ulamaa (such as Imaam Ibn Baaz (rahimahullaah)), who had given the ruling of the permissibility of seeking assistance. This was to be the beginnings of the accusations that would later emerge from the Qutubiyyah that the Salafi Ulamaa are "the scholars of women's menses and impurities", "senile" and other such slanders. Hence, the occurrences of the Gulf War were being used in order to put in place the final steps that would allow the machinations of Mohammad Qutb, Mohammad Abduh, Mohammad Suroor and others from the Kharijite Intelligentsia to be realised.

However, this great blunder, of having made open attacks against the 'Ulamaa on an issue which was down to Ijtihaad, and the subsequent attempts by the Youth of the Sahwah (The [Re]-Awakening [of Qutubism]) to force this viewpoint upon the people, and their belittlement of the Ulamaa and slandering of them, drew the refutations of the Salafi Mashayikh against this, since it – as well as other factors -, revealed to them, that there was an organised agenda behind the scenes, and that positions were being held and orientations being propounded, not due to sincere Ijtihaads but, on account of organised party-plans. And this was because the Qutubiyyah rejected the advice given to them by the Mashaayikh in what was to follow after the Gulf War, and in turn displayed and revealed what they were upon of secret organisations and hizbiyyah and party-loyalty. This revealed what has been alluded to earlier of one of the ways and means of the Qutubiyyah, Surooriyyah, in actualizing their goals and objectives, and

that is to belittle the true and real scholars and to raise themselves as the true and real scholars.

When Saddaam was expelled from Kuwait, and the foreign forces left Saudi soil (with some remaining), what the Qutubites had claimed and propounded to the youth, and used to assault and bring down the major Ulamaa, (i.e. of the claim of military occupation) was exposed to be what it was. In light of this, the Qutubiyyah then attempted to save face. Firstly, they claimed that what they meant by “occupation” was not a military occupation as such, but an “economic, ideological occupation”. Then they began to outline some of the negative effects of the bringing of American troops. So Salman al-Awdah gave a fiery speech on Christianization of Arabs in Saudi Arabia, in which he spoke with lightning and thunderbolts. He did not conveniently mention that through the efforts and co-ordination of da’wah activities of Muhammad al-‘Akkaas, a worker at Aramco, over 2000 American troops became Muslim. Further, in the whole history of Aramco and its presence in Eastern Saudi Arabia (for 50 years or so), alongside all the Christians present, throughout the decades, there is not a single Saudi known who became Christian.

And likewise they also then claimed that “true liberation” is when the aggressive force is repelled from Kuwait and Kuwait is also returned to a true Islamic state, and that this did not occur and hence there were no real benefits in the repulsion of the Ba’thists, and no real benefits in seeking the aid of the Kuffar, rather only harms. So then they began to save face in this manner.

In a similar manner, their treatment of the affairs of Afghanistan, when they greatly praised and aggrandized the movements there (those of Innovation), and made such great exaggerations, and bewildered the youth. But when the Innovating Heretics plotted against and assassinated Shaikh Jameel ur-Rahmaan, the initiator of the Jihaad, the Activists (those of Saudi, the Qutubiyyah), then denied all expertise of the knowledge of the affairs. So then they began to advise the youth, “stick to the major ‘Ulamaa”, and “this is a fitnah” and so on. So they could not even differentiate between a Sunni Salafi and a Bid’iyy Khalafi in their walaa and baraa, and when matters overwhelmed them, they ran back into the snake burrow and denied all expertise of current affairs.

All of this displayed the great contradiction of these Qutubites, because these same Qutubites (such as Salman al-Awdah) would praise and aggrandise the so-called “Islamic State” of Sudan - of Bashir and Turabi -, that is Hasan Turabi the Apostate Zindeeq, who makes lawful what Allaah has made unlawful, and who calls the Islamic laws backwards, and calls for their re-interpretation. When the Salafi Mashaayikh observed all of this about them, their machinations, their plots and their wicked contradictions, they came to know that there was more to these Activists that met the eye.

Then later, the Qutubiyyah (Salman al-Awdah), in cahoots with the Dr. of Fitnah, Muhammad al-Mas’ari, the leader of Hizb ut-Tahrir in Saudi Arabia, set up the CDLR

(Committee for the Defence of Legal Rights). This was merely another attempt to sow the seeds of discord and to lay the groundwork for another attempt at khurooj. Some of the people of knowledge (Ibn Jibreen), being deceived by the Qutubiyyah, partook in this, but later abandoned it, at the advice of other scholars and when the major scholars (like Ibn Uthaimeen) lambasted this committee and labelled it a means of fitnah and corruption and the likes – based upon the established Sunni point of aqeedah, of having patience upon oppression and tyranny and not raising the hand of disobedience, which only causes greater harm to the people.

It was really here that the workings of Qutubi Suroori School of Doctrine through the eighties came to the forefront, during and after the fitnah of the Gulf War. Realising this, the Qutubiyyah decided to go underground once more, but it was too late. **They had come out of the closet, made serious blunders, and revealed all.** When the Salafi Mashaayikh thereafter, gathered and analysed the cassette lectures of these individuals and their writings, then they saw the true realities, and they observed that the activists were actually upon the manhaj and agenda of Qutb and Bannaa – in the most clearest of ways.

Anyhow, after the Gulf War the Salafi Mashaayikh and 'Ulamaa then began to deconstruct what the Qutubi Suroori School of Doctrine had constructed in the years gone by and so we saw our Ulamaa subsequently refuting the writings and teachings of Sayyid Qutb, Hassan al-Bannaa. They spoke against the extremism in Takfir and Haakimiyyah and on the innovation of Tawhid al-Haakimiyyah. They spoke about the bid'ah of al-Muwaazanah (mentioning the good points of the Innovators when refuting them). They spoke of the manner of giving advice to the Rulers and the necessity of obeying them in that which is good. Indeed they spoke of many affairs that the Qutubites, Suroorites and others had deviated in and caused confusion in, especially in the matters of al-Jarh wat-Ta'deel.

The Gulf War was indeed a fitnah from many different angles. Of course, from the point of view of the great loss of life. And then also from the point of view that it was to cause turmoil to the da'wah of Ahl us-Sunnah. And also from the point of view that the Innovators - those whose da'wah is primarily based around circumstances and events, those who make the Book and the Sunnah to fit around the events and circumstances that their da'wah is based around, rather than the other way around – they were given the opportunity to take advantage of what had happened in the Gulf War to support the particular da'wah they were upon, and to use it to attack the da'wah of Ahl us-Sunnah, that of the Salaf. Hence, increased spasms were witnessed amongst the sect of Hizbut-Tahrir, likewise the outright Khawaarij, like the sect of Abdullah Faisal, that of Abu Qataadah, that of Abu Hamzah al-Misri (in the UK) and many others and similar events took place across the globe.

The ripples of the Gulf War and the precipitation of the da'wahs of Qutubism, Suroorism, Turaathism travelled rapidly over the years that followed and affected much of the youth of Ahl us-Sunnah. Subsequently, there were two parties:

- a) those who adhered to the major Scholars and the Salafi Mashaayikh who had been instrumental in refuting the Qutubiyyah, Surooriyyah, Turaathiyyah and their likes (i.e. those who had monopolised on the Gulf Crisis for their own innovatory aims), and who sought the clarifications of the Scholars, and adhered to the clear and manifest Salafi manhaj and
- b) those in whom there occurred “dakhan” (i.e. a taint, as occurs in the hadeeth of Hudhayfah Ibn alYamaan) and who had been caught up in, or confused by, or had shown partisanship to, or had been affected by something of the teachings of Qutubism, Suroorism, Turaathism and Bannaawism, or who had shown allegiance to or indifference to those upon these doctrines or who were propounding these doctrines, who who fell into great ignorance of these affairs.

The latter group had not truly understood the nature of the fitnah and where it had come from and what had been going on behind the scenes, both prior to the Gulf War and after it. They had not perceived, that at long last, the Ikhwani da'wah had finally managed to penetrate into the innermost recesses of the Salafi da'wah. Tawhid al-Haakimiyyah was but the born-again bid'ah of Sayyid Qutb and the “collective work” and the bid'ah of al-Muwaazanah, (of the Turaath and al-Awdah fame) were but the born-again bid'ahs of Hassan al-Bannaa.

In the midst of all of this confusion, many (ignorant) individuals arose claiming to be the “rectifiers” and who tried to rectify matters by saying these were matters of permissible ijtihaad (i.e. the innovations in manhaj of the Qutubiyyah and Surooriyyah and Turaathiyyah) and that we should flee from the fitnah and so on, without even knowing what was the actual fitnah, and without even perceiving where it actually lay and from where it had come, and who was responsible for it! These so called rectifiers and callers (in the West) – in their compound ignorance of what was going on - only confused the whole affair and in turn caused many of the youth to turn away from the Salafi Mashaayikh who were instrumental in clarifying the manhaj of Ahl us-Sunnah, foremost amongst them the Imaam of al-Jarh wat-Ta'deel of our times, Shaikh Rabee' Ibn Haadee and also Shaikh Muqbil bin Haadee and likewise the Madinah Shaikhs, all of whom stood to defend Sunnah and Salafiyyah from what had been entered into it at the hands of the Innovating Heretics.

What created further confusion was that many of the major scholars were unaware of the Qutubi, Suroori, Bannaawi influences upon the Activists. In reality, those who were the most knowledgeable of the Activists and their deviation were the Madinan Shaikhs. When the affair became clear to Imaam al-Albaani in 1997 (1417H), he labelled the neo-Qutubiyyah, and Surooriyyah as “The Khawaarij of the Era” and he also said, “It has become apparent to me that our brothers in Madinah were more knowledgeable of them (i.e. the Surooriyyah, Qutubiyyah) than us”. But on account of the lack of clarity amongst the Scholars, about the true nature of the Qutubi da'wah and its theoreticians in Saudi Arabia, the Qutubites themselves monopolized on this, and in turn spread many shubuhaat amongst the youth, that would create more confusion and hide the great deviation that the Qutubiyyah were upon, shubuhaat

which to this day are still rampant. And the shubuhaat took the form of apparent praises or defences that were made by some of the scholars for some of the Qutubite, Suroorite Activists.

And these affairs continued up until the present times. The Qutubiyyah, Surooriyyah continue today in their intellectual and devised assault against Ahl us-Sunnah – in order to achieve their agenda, **but they have taken a different and more insidiously intelligent approach** – which cannot be covered here. The Qutubites are still at it. The war is still on. But most people are ignorant of these realities – and in Allaah is the refuge. There are many people who are ignorant of these affairs – and their well-known slogan is that those who refute the Qutubiyyah are “fitnah-makers” and that there is no such thing as the “Qutubiyyah”!! By Allaah, what blindness, deafness and dumbness. As one of the Salaf said, “The Aalim sees the fitnah before it comes, and the Jaahil sees its tail end”. It is feared that the likes of these people, in their compound ignorance, won’t even see its tail end, before it disappears, if Allaah wills.

It must also be pointed out here, that the basis of the objection of Ahl us-Sunnah, the Atharis, the Salafis, against all Activist Orientations (comprising takfir, jihad and haakimiyyah) is not an objection based upon the end goal and objective, but based upon method and style, that is the method and style that is used by the Innovators in revival and reformation. Unfortunately, many of the diseased partisans like to portray that Ahl us-Sunnah who refute the Qutubites, Suroorites, neo-Kharijites, the Takfiris, the Jihadis (of the Sayyid Qutb brand of Jihaad) and who call to the Prophetic Manhaj and adhere to it, and do not deviate from it, have an objective of supporting the Infidels and their plans, and of supporting the “New World Order” (a discussion of which will follow later) or that they are “enemy in truth” or that they “deny Jihad”!! and other such great lies and slanders.

Before closing it is vitally important to make note of a few matters. And whoever understands this will understand a great deal of other matters, if Allaah wills.

Firstly, there is no doubt that there is a concerted effort by the Infidels and the Descendants of Apes and Pigs to “divide and conquer” the Muslim lands. We do not need the “New World Order” fanatics to tell us that. Neither do we need the groups and movements of Innovation to tell us that. We have already been informed of this by Allaah and His Messenger (sallallahu alaihi wasallam), in that the (disbelieving) nations will invite each other to take from the Muslim (lands), just like a group of people gather together to eat from a plate, despite the greatness of the number of Muslims at that time, a time in which the Muslims will have the love of life and fear of death in their hearts.

Further, whoever contemplates upon the history of this Ummah, from the lifetime of Allaah’s Messenger (sallallahu alaihi wasallam) to this day of ours, will realise that there were always the major forces of the Kuffar of the time who were attempting either economic, geo-political, religious (or doctrinal) domination. This is nothing

knew, and is manifestly clear. But none of the Scholars of that time, ever kicked up a frenzy about a “New World Order”, rather they saw things from a Qur’an and Sunnah perspective, and treated matters accordingly.

Secondly, this domination (of the Kuffar), is only allowed to happen, when the Ummah displays and manifests that which justifies the command of Allaah (of humiliation and defeat) to be effected – which is departure from Tawheed and the Sunnah and Taqwaa and Righteous Deeds and so on.

Thirdly, in light of the above, inviting the common Muslims to face up to the “New World Order” and to become “activist” and to engage in “the political process”- and to be poisoned by the extremist methodologies of Takfir and Haakimiyyah, of Qutb, Bannaa and Mawdudi in the lands of the Muslims- and other such affairs, are not the way to treat and repel the “New World Order”. Rather, these orientations have only led to further humiliation and destruction – and in reality, these methodologies, which are opposed to the methodology of the Prophets in calling to Allaah, are the very methodologies that assist and support the “New World Order” – in the destabilisation of governments and nation states, and internal turmoil, paving the way for the increased intervention of Infidelic forces, and subsequent subjugation and control – that I am sure any Muslim would not welcome.

This is exactly what the Kuffar want. Where are the fruits of Qutubism and Bannaawism? Is there a khilaafah in Syria? Is there a khilaafah in Egypt? Is there a khilaafah in Algeria? Do not the biased partisans know that when the ‘Ulamaa at the time of Shaikh ul-Islaam Ibn Taymiyyah called the people to invoke Allaah alone, when seeking aid against the Tartars, instead of those in the graves, and when Tawheed was generally actualised amongst the masses - that Allaah gave the Muslims such a mighty victory, not attained previously? And this was exactly what our ‘Ulamaa advised to the Algerian people – to invite to Tawheed and to purify themselves and leave off the hasty taking of arms and the likes, and to have patience upon whatever calamities befell them, till Allaah provides a way out.

Fourthly, and it is in light of the above, that we re-iterate once again that the way of Ahl us-Sunnah wal-Jamaa’ah, the Salafis, is that they treat all events and occurrences in light of the dictates of the Book and the Sunnah and the Prophetic Methodology, the Manhaj of the Salaf, and hence, regardless of whatever calamities occur (i.e. the Tartars, the Crusades, the Gulf War etc.), their Manhaj and their perceptions do not change. As opposed to the Innovating Heretics amongst the diseased and hasty partisans who lead the Ummah to destruction on innovated, heretical doctrines and methodologies and who disfigure the Salafi Manhaj and who change it and innovate into it and exaggerate into it, in order to treat the affairs. So they make the Book and the Sunnah and the Manhaj of the Salaf to fit around the particular event(s) or occurrence(s) that are the motivating factors for their da’wah. This is Qutubism. This is Bannaawism. This is Turaathism. This is Suroorism. This is the way of the Azzaami Firqah, those who monopolise on the defensive Jihaads in the various lands, providing coverage of them (as if they themselves are physically present), and then whipping up

sentiments, emotions and frenzies, in people who are generally ignorant of the Salafi manhaj, and then use all of this to invite people to the manhaj of the Khawaarij and to Irjaa' towards the Innovators, which is actually what they are upon.

All of these people (following their mentors and figureheads) innovated into the religion, such orientations and methodologies that are alien to it, and in the name and argument of fighting against the "New World Order" and "the apostate rulers" they enticed many from Ahl us-Sunnah and corrupted their minds and intellects, and took them away from the Straight Path of Allaah, that of the Prophets, the Caliphs, the Inheritors of the Prophets, the Salaf, and the Rabbaani Scholars of our times, and led them instead to the Heretical Innovators, like Qutb and Bannaa, and Qaradawi, and Suroor and their likes and their deviant methodologies, thinking themselves to be rightly guided in all of that. And then they claimed that anyone who did not agree to their particular innovated methodologies and did not work in their particular circles, were "supporters of the New World Order" and "spreaders of cancerous teachings" and "deniers of Jihaad" and other such lies and slanders.

In short, this was the Sunni, Salafi perspective on the Gulf War, the perspective of those whose manhaj never changed neither before nor after the Gulf War – and this was because, to them all events and occurrences are made to fit around the dictates of the Book and the Sunnah and the Manhaj of the Salaf – and hence their manhaj never changed. Whereas to the Innovators, the Manhaj of the Salaf is twisted and made to fit around the various events or circumstances that are instrumental to them in their apologeticism and argument for their particular da'wah and in their bid to invite and entice people to their da'wah. This is why many of them turned from loving Shaikh Rabee' bin Haadee prior to the Gulf War, to actually hating his guts after the Gulf War. And this is why many of them held the Saudi Mashaayikh in high esteem, amongst them Imaam Ibn Baaz and Imaam Ibn Uthaimeen before the Gulf War, and then after the Gulf War they began to raise the likes of the hardcore Qutubites, like Safar al-Hawali and Abdur-Rahman Abdul-Khaaliq, the hardened Shurocrat and Bannaawi, above and over the major Ulamaa, and claim that the major Ulamaa are "not all there", or at least that is what the tongue of their disposition necessitated – despite the fact that it was as clear as the daylight sun, that those who deviated, had deviated because they had been poisoned from the direction of the Bankrupt Brotherhood, and the teachings of Qutb and Bannaa.

Finally it is important to make note of one more matter. And this is that during the early 1990s, when this fitnah had not really affected the people in the West, and things seemed to be alright, on the surface at least, many da'ees (callers) gained popularity on account of their da'wah work, which at that time, seemed to be in accordance with the Salafi Manhaj in its details. This was at a time, when generally speaking the Salafi manhaj was not clear – mainly because the partisan organisations at the time and also individuals known for da'wah work, who had strength in the da'wah, were not really connecting the youth to the true and real major scholars, or at least maintaining that link. In reality, connections with the scholars in the early 90s were only for the purposes of boosting hizbiyyah to the organisation itself (such as the farce of JIMAS in

the early 90s). In what was to follow, when the fitnah (following the Gulf War and following the precipitation of the Qutubiyyah, Surooriyyah, Turaathiyyah and others) reached the West, a great deal of confusion emerged.

This confusion only really began to be removed around 1996, when some of the scholars (such as Shaikh al-Anjaree, Shaikh Abu Anas Hamad al-Uthmaan, Shaikh Muhammad bin Haadee and others) came and brought out the issues openly and clarified the da'wah. From that point onwards, over the years, more and more clarity emerged as the Salafis forged tighter links to the Ulamaa as a whole, those of Saudi (Makkah, Madinah), Kuwait, Yemen, Jordan, Bahrain and others. During this "purification" period, the true realities of many of the callers (da'ees) who had gained popularity prior to this time became apparent, and their ignorance of the manhaj also showed, despite it having been sufficiently clarified, and their aversion to the scholars who had clarified these issues (like Shaikh Rabee', the Madinan Shaikhs in general, Shaikh Muqbil and others) also came to the forefront. In light of this ever-emerging clarity, Ahl us-Sunnah managed to identify and adhere to this clarity and to the people of clarity, and at the same time identify those in whom there was a "taint" (i.e. dakhan, as occurs in the hadeeth of Hudhaifah), from amongst the da'ees who had become popular. And the situation continues like this walhamdulillah, in that on account of the blessing of the connection with the Scholars, and especially the Imaams of al-Jarh wat-Ta'deel, like Shaikh Rabee' and Shaikh Muqbil, who were the most instrumental in refuting and exposing the innovatory orientations of our time, Ahl us-Sunnah, the Salafis, the Atharis, continue to be upon further clarity and insight as to the Straight Path of Allaah, while the Innovators, People of Desires, Biased Partisans (Hizbees) and Confused Partisans, the "Tribulators" (those who cause fitnah) and the Seekers of Fame and Glory and all those who show allegiance and loyalty to them, continue to fall, one by one.

Al-Barbahaaree said, "To set up trials in Islaam is an Innovation. **As for today, people should be tested for the Sunnah**, because of his saying, "This is the knowledge of the religion, so look from whom you take your religion..." (Sharh us-Sunnah, no. 152, and the latter part of the narration is that of Muhammad bin Seereen, the Taabi'ee).